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Saturday, June 28, 1970

LAND - COFFEE

So, now what is appropriate to say first? Maybe you understand it the best when I say I'm at home. There is something very lovely. I leave the East Coast, and there is the West, and we fly. A little stopover in Seattle, but San Francisco is always the central point. And then of course here is the Land. Many new things and improvements, and quite a number of people.

And again, what is it that we want to talk about, or perhaps even remind you, and maybe encourage you, because I'm quite certain that you need that every once in a while. Work is sometimes so difficult, because you are engaged in your ordinary life and it takes over time and time again. And to be able to start to grow out of it and to utilize what ordinary life gives, it's almost preposterous to think that something can take place. And we know that for ourselves, because it is difficult when we try. And even with the best of intentions you try it for a second, two seconds, half a minute; you try to hold onto something quite unusual and it disappears. And you try it again. This time you say, "I won't lose it." And you try quite honestly, and again after just a short time you're back again in ordinary life. And sometimes you hate yourself, because everything that one sometimes wants to do; and you set your mind and your heart in wanting really to accomplish

something that you feel is important for you; why is it in God's name that one cannot continue with it?

What is really this tremendous burden that is on us, and what we of course call unconscious? I think if we knew it was a burden it would be easier, but we have never been educated to consider it a burden. It's only so-called a burden in ordinary life when there are things we want to do and we cannot do them in ordinary life. But we have hope, because sometimes you see examples, and sometimes you can make for yourself an ideal and you want to strive towards it. And the accent when we are unconscious, in wanting to accomplish something, seems to be only a matter of time, and dexterity and gradually learning what to do about it. And the material we use for it belongs to the ordinary life, because we use our mind and we use our feeling, and they are sufficiently familiar with that.

I say I want to accomplish certain things in this life now, perhaps on this Earth, and we hope then, that by just living and not forgetting that we reach it. And we can many times in ordinary life reach certain things, because I would say, not that it is easy, but the materials we use we are familiar with, because everything that we want to do as far as an aim that we have for ourselves in our lifetime, and that you would like to do before you die, all such materials are familiar because they are subjective; that is, they belong to us. It's our property. And for that reason, even if it is difficult to acquire dexterity, learning a language, or learning a trade, or learning how to deal with people, how to study, and to read books and take it in to yourself, to make

designs, to create something, really to follow scientific thought as far as we can, it is within our means as human beings. And our education is adjusted exactly to reaching what one calls simply a ripe old age, so that you then--then, can look back and say, "I have done something because I'm not the young little child anymore. I'm now mature. I've lived through life. I've done something also, for myself and for others, or maybe for others and a little bit for myself." It's only we are familiar with that, and here we talk about something so entirely different.

The aim is not of this Earth to start with, and the materials we would have to use we haven't got. We still have to make them. Even if we try to indicate the direction in which we want to go, also that we cannot describe. We talk about Heaven, but we don't know what it is. We simply say it's not Earth, and it's not entirely a negation of Earth. It is a different kind of a concept. When we think about it in our mind, as it is unconscious, can only think so far, and for the rest that has to become dependent on imagination, because we have no familiarity with that kind of life.

We know very, very little about our spiritual possibilities and surely not the actuality of being spiritual, because we have a body to carry, and we belong to the Earth and Mother Nature claims us. And so even if we have the audacity to say, "I wish to become Conscious; I want to be a real Man;" I want to develop certain things which apparently Mother Nature doesn't want me to develop, because she is constantly in the way, so that when I make just a little bit of an attempt, at such a time something steps in. It's

either me, myself not wanting to change too much and too sudden, or it is a force which ties us to Earth, and which prevents us then even to try to continue to think in imagination. And although there may be a wish,-the wish is not strong enough. It cannot overcome the ordinary habits of an unconscious existence. And in education, and in following all the different pursuits with which you are familiar, we are drawn constantly to stay on Earth, and very seldom that we even want to think about the possibility of leaving it, because we ourselves don't want to consider even the question of death for oneself.

We are living on Earth and we are bound. And for living on Earth it's very good to be bound, because then we could identify with it. And then in being bound we could become part. And then when we are part, and as it were, submit to the law of gravity of the Earth, then all the different materials that are available can be reached; and we can use them; and we can sharpen our intellect; and we can even deepen our feelings; and our body can acquire dexterities.

But our inner Life, it is neglected. We know that. Sometimes for days and days it isn't there. And then when I say I want to develop something that is unusual, every enemy, which I call my unconscious state and which wants to stay on the Earth, as the Earth is and remain part of it, objects to even the thought that I say I want to -- to do something different to be free. And then the questions are asked, why freedom? Isn't it enough to be here? How do you know that even after you die you would continue? And

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why not make the best of it, as long as we are living on Earth: do as much as one can, and be as helpful and as kind, and accomplish certain things for your own pride or for respect from someone else.

The aims are so entirely different when we talk about Work. Almost it is so different, it has no place. We don't know where to put it, because not only that we're not familiar with it, and we cannot describe it, but it is apparently of such different kind of an essential value, that we have no mind to describe it, and our feeling is not able even to formulate by means of intuition. And there is no knowledge, because we have no description of what is an angel. If we say angel, as a certain kind of a being not living on Earth, or even if we talk about God, we don't know what we mean.

When one talk abouts--talks about oneself, of what is within oneself really of importance, and one says, "Yes, my inner Life is important, because I know at times I feel it." Sometimes I know there is something stirring in me that ought to be expressed, but I cannot express it. And as long as I cannot find a word for it, it really doesn't mean so much to me because I cannot handle it. And I don't even know how to communicate it, when it is only a feeling. I can express it a little bit by means of my body, and I can say I want to pray. I say I want to make contact with that what is higher than I am, and for that I have to indicate to that what is higher that I'm serious. So I kneel down, or I fold my hands, or I lift up my hands towards the sky, and my head, and I

hope. And in that of course, there is something of, if it is combined of everything that belongs to me, and I exclude then, at that time, as much as I can the different influences of ordinary life, there is sometimes a moment that can be reached, in which the totality of myself has a certain oneness, is in contact with something that is not of this Earth. But how to reach it when it's only a moment and when the requirement is that all of me must be present to myself? And when I say myself, what is this that is myself that is buried, and that I cannot find, and I consider it a treasure, but when it is still covered up I cannot use it. It's nice to know it is there, but what good does it do to me?

It's very much the same as saying God is there and He takes care of us. How? When it says in the Bible that the birds cannot fall down on the Earth without His Will, it's nice and poetic. I would almost say when the bird falls down and dies, does the bird know that there was a God? Because such things do happen, and they happen apparently like ordinary laws happen on Earth, without my particular understanding, because I fulminate against them. I don't want them, but I don't know what to do to counteract them. If there is an earthquake, is that the Will of God? What is this kind of a God anyhow? And I cannot really describe Him. And when there is no relation, I can make a relation to the extent that I'm capable for myself to reach that what is within me. I can even call it Holy, and when I make such attempts I say those are sacred moments. But is it enough, or rather how long do they last, and can I have them constantly? Can I, when I go to church, actually

experience that to such an extent that when I get out of it, out of the church, and I see so and so on the street, I've forgotten.

When I honestly want to make an attempt to Work on myself, by means of an introduction of an Objective something that I consider to have a certain value which I don't have in a subjective world; when it is really a desire on my part to be able to free myself from what I am, and then use a concept, and I wished that that concept could become reality, and I will make attempts to give it food, and I say I want to Work on myself, and I produce something that is for one little second or a moment capable, even I might say, to be Aware of me; what is it of me now that changes, or what do I experience when something of that kind is Aware, and it is away from me, because it cannot be tainted by the contact with myself if I say that I am subjective; or even when one is interested in Christianity that one says I am a sinner, and the sin first has to be removed before I can enter into the kingdom of Heaven.

Are such questions really important enough to consider? Is it really worthwhile to Work? Is it worth your while to come to the Land? And when you do come here, do you remember? You can sit home. You can make up your mind that you ought to go, and get into the car, and buy some provisions. And you will find several people, and you can work physically, and you can do this and that, and build a lovely place and improve it, even put some money together and buy some windows, and in general make things lovely. How much actual Work went into this? How much did you profit by working here? How much now can you expect to receive from being

here? It's not the building. The building was a result of an attempt to make something worthwhile, and into that went feeling, affection, real wish to make it beautiful, serviceable, also to remind you. And does it remind you?

With what in you, what is there in you that is reminded of your aim, because we have an aim for doing these kind of things, and we forget of course many times. But when you are reminded you say, "Yes". As soon as you have said, "Yes", you have forgotten.

Is the fact that you know that there is Work, and when you happen to think about it, that that then produces in you a certain state in which Work becomes actualized for you? Is at such a time something Aware of you as an indication of the possibility of Consciousness? Is there something within you that responds and then starts to become alive? Because when one Works, and talks about Work, and wants to Work, and wants to make an attempt, something then at that time has to Wake Up, also within you, because it is now dormant. You can say it hibernates. It is closed in. When you say, "I wish to Work", is that the key; so that you open the door then? And what--what is there within yourself? What is in the Holy of the Holiest of yourself, even as a personality? What is there as the reality of your life? Do you see it? Do you feel it or can you become Aware of it? Has it that kind of a meaning?

I'll be here for a few days. I wished you would remember the reason why you are here. Many times, still today, also tomorrow, I will remind you. I will tell you time and time again. I would say it's the reason I come to help you to remind you, so that you don't forget, that you don't go back too soon to superficiality,

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but that something of your inner Life can actually take part in what you are doing physically; in your attitude towards other people; your feeling you may have for each other; the feeling you have for yourself, for your health, gratitutde for your strength; ability to do by means of your mind, certain things cleverly, with insight, with a reality of having the ability to produce things which are yet-- as yet do not exist, but you make them and they can become lovely. What will you be in that process when it continues to take place? How often can you remember yourself? How often is there a chance that when you say, "I wish to Work", that then there could be an 'I', your 'I'?

In the process of Working you change. It is not the building you make. It is not even what you profit as far as your health is concerned. It is not your enjoyment, being here, and having a lovely view, and comradeship, and niceties, and sometimes anger and losing yourself. All of that is still unconscious, ordinary affair. It belongs to the Earth. We want to remember that the Earth is just a tiny, little speck in the totality of the Universe. What is the concept for you of the Universe existing? What are terms like Infinity, or His Endlessness, or All Loving Father, or even Beelzebub, or for that matter Hassein? The meaning of the book, of that book, thinking about Gurdjieff and letting the experience of looking, when you see his photograph, enter into you, to Wake you Up, to Wake something Up within you because after all that's the whole aim: if you Work here and you constantly forget, simply because that's what we are used to; and we know admittedly it's extremely difficult to hold on just for a second to some other

kind of an Idea, that really doesn't belong to this Earth, and has an entirely different kind of an accent, when I wish to consider the possibility of growing out of this Earth into or up to a certain different kind of a level of spiritual life and development of one's inner Life, actually to try to build something quite unusual on this Earth in order to become, as Gurdjieff would call it, a Harmonious Man; to have within oneself that kind of an equilibrium, so that the full-grownness of oneself indicates that certain things which are now potential become actual, as a result of constantly having a wish to create certain things of an unusual kind. And we call them Objective, simply for lack of a better word. You can call them 'I' if you like. You can call it the Presence of God also. You can call it your higher Life, wanting to come down to see you, really to become acquainted with you, so that gradually out of all such attempts something in you becomes Aware of the existence of your Life within your body, and that your body in the manifestations can really remind you that it is not the body and it is not your personality, but that what makes you behave in a certain way as coming from inside of you, not just reacting to the outside conditions as you receive them by means of your sense organs, but something is, and could be, really Awakened within yourself. I call it the Holiest of the Holy. It is Essential Essence. It is that what really is the Life giving force within oneself; and we say Magnetic Center, that that as a center could start to attract, because of its magnetism, that what we wish to have come down to us; that we, if it could happen, in the presence of that actually could experience an Awareness of that, and we then,

as a result, could change.

For that reason we Work. For that reason of course we have this place. For that reason I come, just for a few days, and I wished we could concentrate as much as we can; if you could make little vows for yourself; a little promise, a promise when you are by yourself and not disturbed; a promise when you can talk to your own Conscience; a promise when you make that towards your Conscience, that you are the only one who really knows it, and that it is not necessary to tell others, so you need not be ashamed of it, and you need not have any fear that someone else will look at you and criticize you; but that for yourself you come to a conclusion that that what is really important you wish to pursue, and that for a few days now you have that kind of an aim: to make it worthwhile for yourself to be here; not to forget; to undue all the different habitual ways of thinking and feeling; and to introduce every once in a while, when you happen to think about it, an elixir of life, giving you at that time an opportunity really to recognize what is the difference between the surface and your essential being; what is the difference between your manifestation and the motivating forces; what is the difference between ordinary thoughts, lovely and beautiful as they may be, and a kind of a thought which po--projects itself into the possibility of a concept of eternity.

We have to be quite serious. There's no particular reason to remain superficial. It does not mean that one has to walk around with a morose face, or that you constantly have to worry that you're not Working enough, but when you can and you remember, and when you feel that there is a chance and that the conditions are sufficiently

conducive, that then as it were, you come to yourself. If you could, stand still. Stop all mechanicality for one moment, and try then to see what you are; and not critically at all, because you're only an instrument; and the instrument has a capacity, and the capacity is what is the being of the instrument; and to accept it, that the instrument is still quite unconscious, and also, in our terminology, quite asleep; and that the realization by means of something which states the fact that one is asleep, that that is not asleep; and that that actually can become Aware of you as you are, as all of us are, constantly forgetting, but also at times quite definitely wishing that that need not be the situation which has to continue. One has to have belief in Work.

You have to have that kind of a confidence that changes can take place, but they will not take place unless you Work on them. They will not be given to you. They will not come because you associate with other people. They will not come even when you fervently read ALL AND EVERYTHING. All of that is still, it belongs to the Earth. It is not as yet what we talk about when one says I wished that I had a Consciousness; I wished that it were possible for me, with a Conscience, to be able to know what to do and what not to do; I wished that between my Consciousness and Conscience there would be an agreement, so that then the power for what I consider my own Earth, which is my body, could be overcome or at least could be understood; the fact that I want to reach a point in which knowledge is given to me; which knowledge must be without fail truthful; that is there should not be any question or quibbling; there should not be any interpretation; the fact that

I want to have something that I call an entity of Objectivity to be present to me as I manifest, that then the acceptance of that what I am is accepted actually by a Conscious something; that I remain asleep, but that something else is Awake. It is the reality of a prayer when I say I pray, then for some reason or other, I experience the presence of God within my heart.

If we can Work like that; if we can be reminded; if there is something that actually could start to become more alive; if there is a possibility for yourself to be free from the opinions of others; if you could have the strength of your character in such a way that also you know you have a right to that kind of a wisdom, that then with that you could walk in life, quite differently, because something else could be present to you, and you could be sure that whatever then is told, as if the voice of God is in your conscience, that you then by just listening, by just adjusting, you might say the way you want to receive that kind of vibration, that you will have something to Work with, or that something within you can Work, making use of what you are as a personality.

I hope we can talk about many things. I hope that tomorrow can be a good day. We will talk at lunch. We will talk again at coffee. We will play a little piano. Maybe tomorrow we do some movements for those who can. Maybe we ought to try to concentrate as much as we possibly can in the next twenty-four hours. It is as if when you consider now the next twenty-four hours a little unusual, because opportunities that we can have when we are together like this are not so often, and it is perhaps very good that they are rare moments, because then we know that we have to utilize

them.

I would almost say it of couse is quite idiotic, if you could consider tomorrow the last day of your life, how would you spend it? How could you in a day like tomorrow, by working here, and doing all the things and chores and taking all responsibilities which are needed in order to maintain this kind of level, that even then during the day you say, "Perhaps I will fall asleep tonight, and perhaps I will not wake up tomorrow morning", just if you can imagine it. Even if you do, and even if you think about it that seriously, it is still very questionable if you knew what you should do, because maybe you would wish to be silent the whole day, and contemplate and try to prepare yourself. If one can remember that it is not only physical death; if one could remember that in your daily life whenever now, having known a little bit more about the possibility of becoming free, that then whenever you remain unconscious, and you could make an attempt, and you don't, that you then die. Can you understand that? Because you die when you don't live up to an opportunity as is given; because in death such opportunities do not exist. As long as we live on Earth, that is the truth.

So have a good evening. We'll talk more in detail. We will talk about Work. If you have questions we can talk about that. Depends on the caliber of the question. It's a question now more and more that whatever there is as Work becomes elucidated and clear, and that it receives perspective, so that then you can use it in your daily life, as it is for each one of us, and that then you

pray that you will not forget too often, and that actually a result; I wouldn't say would become noticeable; the only way by which you will know is by the growth of your Conscience, and that for all of us is still our private affair.

I hope to see you tomorrow. I can play if you want to. May be easy.

TAPE ENDS

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